

The Sunday School.

THE SUPERINTENDENT AND PASTOR.

We not unfrequently hear of instances where there is more or less friction between the pastor and superintendent. We believe fully this is the result of misunderstanding, on the part of one or the other, of the right relationship between these two high offices. The Sunday-school is not a separate institution, but simply one of the activities of the church. The pastor is just as truly the pastor of the Sunday-school as of any other department of the church work. His position in the school should be usually that which is the most pleasant to him, and which he can fill to the best profit. Sometimes this is teaching a class, but not usually so. Sometimes it is as superintendent of the school, but we do not believe this is the pastor's place of greatest power. He should be more free during the Sunday-school session than he can be either with a class or as superintendent. Our judgment is that the best place is one that will permit him to study the school, especially in relation to the character of the teaching that is being done. Many pastors like to be supply teachers, taking one class one Sunday and another class another Sunday, as regular teachers happen to be absent. This gives him a splendid opportunity to come in contact with the scholars, and see the character of the work that has been done by their teachers. There should be the closest sympathy between the pastor and superintendent, and everything should be done harmoniously. The pastor should not dictate in regard to the executive management of the school. This is the office of the superintendent, and unless he is left free to exercise his own individuality in large measure, he cannot succeed. If, however, the superintendent has the right spirit he will take kindly suggestions from the pastor, and it will be his pleasure to seek to carry out the pastor's wishes as far as they are consistent with the proper management of the school. There should be the most intimate relationship between the pastor and the superintendent, and where there is, there is no measuring the amount of good that can be accomplished.—*The Evangel.*

AN IDEAL SUNDAY-SCHOOL SESSION.

Opening Service.

Devotional, cheerful, inspiring.

Bible Teaching.

Practical, personal, uninterrupted.

Closing Service.

Bright, evangelistic, inviting.

All of them spiritual and winning. Do not suffer a lower ideal in your school.

—*Sunday School Messenger.*

THE SUNDAY-SCHOOL SESSION.

Remember the visitors. Don't "show off," but show yourself friendly to the *stranger within thy gates.*

Get next Sunday's session clearly in your mind, *as you want it to be*, early in the week. Then pray, plan and work to bring it up to your ideal.

That session is best that has both a plan and a purpose. A purposeless session must be a failure.

The superintendent should be a *trained* man. Have you some one in training to "take your place when the time comes for you to lay down your work?"

Church News.

THE OHIO CONFERENCE.

A resolution offered by brother P. J. Brown fixing the first Wednesday of June as the time for the opening of the Ohio conference, was adopted some years ago by that body and its provisions faithfully carried out until last year. In fact I believe all the State meetings for ten years have opened about that time. The conference of 1895 was held in Ashland, and being unavoidably prevented from attending it, I know only of its proceedings what is contained in the report of it in B. E., Vol. 17, No. 24, which lies before me. According to that report the conference of 1896 should have met early in June of last year, at Williamstown. By some one and by some means not mentioned in the report, it was decided that if the National Conference met at Ashland, which was then quite probable, the State conference should be held there just prior to the national meeting. I suppose, of course, that it was so decided so that one trip and one payment of railroad fare would answer for both meetings, and insure a much larger attendance. I only suppose this was the cause, for I say again, I don't know who did the deciding, but I know I fell in with the decision.

During all the earlier part of 1896 everything pointed toward Ashland as the place for the next National Conference, but, after the time had passed when our State meeting should ordinarily have been held, the National Executive Committee announced that on account of the impossibility of securing favorable railroad accommodations for Ashland, the National Conference would be held at Warsaw. This decision was disastrous to our plans of holding the Ohio conference in connection with it, and, having been chosen chairman of Ohio conference for 1896, I at once wrote to the various pastors,

preachers, officers and leading laymen, calling their attention to the overturning of our plans and asking two questions: 1. Shall we have a conference this year at all? 2. If so, when do you think it had best be held? I believe I received replies from nearly all. Some were favorable to holding the conference in October, but the majority favored the regular time in 1897, and then have such a meeting as would make up for the time lost. I then notified the officers of the result of my correspondence, and announced to them that there would be no conference until 1897. Soon thereafter I received a call to the work in California, which, as you know, I accepted. As soon then as I knew I would leave the State, I placed my resignation as chairman of the Ohio Conference and secretary of the Board of Appeals into the hands of the chairman of the Executive Committee, brother A. J. Baughman, of Williamstown, and thus my connection with the Ohio conference was severed, at least for the time being, notwithstanding the fact that my name has appeared in the EVANGELIST as its chairman.

So now the matter is in the hands of the following brethren who are its officers: C. E. Deffenbaugh, chairman; L. E. Garber, secretary; Vina Snyder, assistant secretary; M. S. White, treasurer. Executive committee, A. J. Baughman, J. L. Kimmel and A. D. Gnagey. I had never doubted that there would be a State conference in 1897, and if I had remained in the State, I should have urged the executive to prepare and announce a program just as if there had never been any interruption in our meetings at all.

By all means, brethren, let there be a conference in Ohio this year, and let it be held at the regular time ever hereafter. I have heard it hinted that Ohio has so little interest in the cause that she has given up having conferences at all. No, no, it is not true. I have tried to set forth the matter just as it is, and hope this explanation will make everything clear. I know the Ohio brethren and that their hearts are true and their hands not idle. Let the conference this year at Williamstown be an enthusiastic one, and one which will cause new life and new power all along the lines. Let us all work, as well as pray, for the cause that is dear to our hearts, for it is God's cause and he has called us into his vineyard. Very faithfully and hopefully your brother,

MARTIN SHIVELY.

Lathrop, Calif.

The love of Christ is the conducting medium to the love of all mankind.—*Jewett.*